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average Protestant Church History (and Dr. Moeller's is no exception) is only equalled in its prejudice on this subject by the average Roman Catholic History on the rise of the papacy.

Dr. Moeller gives an account of the Holy Eucharist, which is also illustrative of his point of view. In speaking of S. Paul's reference to the institution in 1 Cor. xi. 23, he says (p. 70), "The other Christian social celebration, which in the nature of the case is exclusively limited to believers, is the Eucharist." Again, in his examination of the *Didache* (p. 122) he says, "The sacred meals, with their Eucharistic prayers, are the specific expression of the highest religious life of the community, only accessible to believers." And yet, on p. 269, the exclusion of unbelievers from the Eucharist is attributed to the development of the Eucharist under Græco-Roman influences into the "celebration of a mystery," and the inference is suggested that the sacrament was originally a social meal with an accidental religious import. However, Dr. Moeller is not always easy to understand. His sentences have often a large and ponderous roll that awes but baffles us. This may be the fault of the translator, or it may be that the author unconsciously exemplifies Matthew Arnold's charge that "in the German mind, as in the German language, there is always something *splay*—something blunt-edged, unhandy, and infelicitous."

The Central Teaching of Jesus Christ: a Study and Exposition of the Five Chapters of the Gospel according to St. John, xiii. to xvii., inclusive. By THOMAS DE HANEY BERNARD, M.A., Canon and Chancellor of Wells. Macmillan & Co., New York and London. 1892. Pp. 416.

CANON BERNARD is already favorably known by his Bampton Lectures on "The Progress of Doctrine in the New Testament," and the present volume on "The Central Teaching of Jesus Christ," will increase his reputation for reverent and critical insight into the deeper meaning of the New Testament. It is one of the signs of the times that Christian scholars are more and more going to the Gospel itself for evidence of

its genuineness, and are presenting with freshness and originality of detail, old truths which lay upon the surface of Scripture, and for that reason, perhaps, escaped adequate consideration. Canon Bernard's book deserves to be classed with the "Pastor Pastorum" of Mr. Latham, which appeared last year, and that is saying a great deal for it. It is a study and exposition of the great five chapters of St. John's Gospel (xiii.-xvii.) which are rightly regarded as the very central teaching of our Lord. The incidents preliminary to the Institution are described with graphic simplicity, and very helpful suggestions are made as to the reconciliation of St. John and the Synoptics on the subject of the time of the last supper. The author agrees with Luthardt that there is every reason to take the first three Gospels as our guide in this matter. The discussion of the washing of the disciples' feet (p. 66) is striking and original, and the possible reference to baptism in that act of our Lord is a most happy thought, which the commentators seem to have overlooked. The whole exposition of the greatest of all discourses—the critical discrimination of Greek words, the historical and doctrinal setting—and last, but not least, the thoroughly churchly tone of the writer are delightful and refreshing. The style is simple and devotional and the attitude throughout is that of an earnest student on his knees before his Master; yet every opportunity is seized to point out the strong, clear indications of genuineness and authenticity that abound in the text, and the author's treatment illustrates his own wise words (p. 150) on the subject of Christian evidences, viz.:—

"In these sayings of Jesus, both kinds of evidence" (the external and internal, objective and subjective) "are combined and placed in their relative positions. Thus man is appealed to on the whole; and this recognition by one part of his nature is restrained by the conclusions of the other. The witness within is of such a character as to expect the witness from without; and the witness without answers its end only by generating the witness within. Thus, to believe the testimony of Jesus concerning Himself for His own sake,

or to believe it for the work's sake, are processes which in some sort include each other, and in their combined effect create the full confidence of faith. Yet, with a true disciple, the evidence of works is only a subsidiary aid: it is knowledge of Jesus in Himself which inspires an assured faith in His highest self-revelations."

Thomas Carlyle. By John Nichol [*English Men of Letters Series*]. New York: Harper & Brothers. 1892. 12mo, pp. viii., 257.

AFTER an interim of several years this valuable series has begun a new life in the volume before us, and it is to be hoped that no such break will shortly take place as that which has occurred since the publication of Sidney Colvin's "Keats." We are not informed as to the cause of a supersession which all students of English literature must regret—perhaps Mr. Morley's political preoccupations have interfered with his editorial labors—but we are glad to welcome without many questions this tardy bellwether of a new section of the flock.

Emeritus Professor Nichol is not unknown to the general reader. He is the author of the excellent life of Byron in this same series, and he has recently contributed to the *Encyclopædia Britannica* an article which has not exactly pleased such Southerners as have read it. He was well qualified to write about Carlyle both from his personal knowledge of the man and his admiration for his work. Nevertheless he can hardly be said to have done his best by his subject. Indeed, those good people who will hear of nothing but a "*nil nisi bonum*" biography will be inclined to think that Mr. Nichol has done his worst by his subject. We will not say this, for we recognize many good points in Mr. Nichol's sketch, and we are well aware what a difficult task lies before the writer of any short biography, much less one of such a man as Carlyle. We are also prepared to believe that there is a time and a place for the critical as well as the encomiastic biography, and we see no reason why Carlyle should not be criticized afresh now